Looke About You

Looke About You.

The Plot of *Contzen*, the Moguntine *Iesuite, to cheate a Church of the Religion Established therein, and to serve in Popery by Art, without noise or tumult.*

Contzen, Adamus

Plin. Sec. ad Vocon.

Nam stultissimum credo, ad imitandum non optima quaeque proponere.

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XUM

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Reader; Hem.

TRead ſoftly; peepe under theſe Curtaines, and view the moſt lively Pictures of theſe Times, for Innovation of Religion, *that ever thine eyes or the Sun himſelfe beheld. A ſubtile Ieſuite, like a crafty Cat, luſtily plaies on his Fidle: Ieſuited States-men like ſo many ſilly Rats and Mice full a dauncing after him, as if they were mad. The Ieſuit laies his plot (with no ſmall cunning) how to reduce a State to Romiſh ſuperſtition, from the true Religion eſtabliſhed therein by law, and that without annoyſe, under pretence* of bringing backe the true Religion. *By the true Religion (ſo often by our Author mentioned) he meanes that Deviliſh fardel of Popiſh Idolatry, which never accounts it ſelfe in its proper element, till it ſwimme in blood; nor ever ſet foote in any State once purged of it, but it certainly overwhelmed (if not the whole Common-wealth, yet) the perſon and progeny of the Prince that gave it any entertainement or harbour, with a dreadfull ruine. The uſe which, at the preſent, ſome Eccleſiaſticks in ſome Countries improve it too is to leade in Arminianiſme. With this, the Politicke Heads of the Popiſh faction are well content; as holding thoſe men the fitteſt Miniſters, and Arminianiſme the beſt Engine to bring the Grand Plot to the wiſhed perfection with moſt ſafety and ſpeed. How exactly theſe have kept their meaſures in dauncing after our Ieſuits Fidle, and how punctually they have obſerved his Rules and with what ſucceſſe, thou needeſt not goe farre for proofe; ſcarce any State profeſſing and maintaining the reformed Religion, but can produce evidences enough and too many of their unwearied*

attempts in accompliſhing the deviliſh deſigne of this Romane Machivell, by whoſe Rules here laid downe they have moſt accurately walked.

Viderit Vitilitas

Looke

XUM

Looke about you.

The plot of *Contzen*, the Moguntine Iesuite, to cheate a Church of the Religion establiſhed therein, and to ſerve in Popery by Art, without noiſe or tumult.

As it is by him drawne out in his 18. and 19. Chapters of his ſecond Booke of *Politickes*.

Tranſlated by a Catholicke Spy.

CHAP. XVIII.

The way to bring backe the true Religion.

MOſt of the things before ſpoken * touching the *Conſervation* of Truth and Religion, are profitable to reduce ſuch as wander into the way. Notwithſtanding, they muſt be diverſly applyed by Politicke men. Hardly is the Truth found out: but much more difficult is it, to perſwade him that erreth. It is nevertheleſſe the duty of a Prince, even in this, earneſtly to beſtir him, that wicked opinions be taken out of the way, Gods honour reſtored, and care had of periſhing ſoules. * Cap. 17.

The firſt meanes. What Muſitians obſerve in tuning their Inſtruments, gently ſetting up the ſtrings by little and little; and what, in curing diſeaſes, Phyſitians practiſe, abating noxious humours by degrees, and paſ- The 1. Rule. Begin gently.

ſes: the ſame muſt bee done in a Common-wealth, labouring under the Malady of Errors and Superſtitions. I approve not lingring and bootleſſe proceedings, ſince they often beget a deſiſting from the deſigne. What ever meanes can be uſed, my counſell is that they be attempted: but in a ſoft and ſure pace, for feare of a precipice. Here, mild commands and monitions doe very much further the worke.

The ſecond Rule. To preſſe the examples of mens daily returnes to Popery, a good meanes to till on the reſt.

The ſecond, this. It is no difficult piece, for any Prince in Europe to call backe mens minds to the ancient rites of our Predecceſſours, if he liſt. A matter heretofore held impoſſible to be effected. But now men begin againe to love the old Religion. Nor can they be ſo held on by their Miniſters, but that many doe every yeere, returne to the Catholique unity.

Such force hath Grey Antiquity
To turne from beardleſſe Novelty.

The juſt puniſhment of all that receive not the love of the truth. 2 Theſ. 2.10.11.12.

What onee they moſt greedily luſted after, they now caſt aſide with diſdaine; yea, they abhorre it. That levity of the Vulgar, to admire new things, and contemne old, is fatall. Hereſie, therefore, which while it was in the firſt carrire, could by no force be ſtayed; nor by Art reſtrained; afterwards growing weary and faint, goes on more leaſurely: and being in it ſelfe divided and bruiſed, the violence of it abates, and ſo at laſt it comes backe to the ſame point from whence firſt it departed. Many Provinces of *Germany* have endured many Religions: now they retaine none at all, being more intent to the will of their Lords. One cauſe of this is, as I ſaid but now, Levity, and ignorance of the Truth. Another the impoſſibility of holding the people long ignorant of the leudneſſe of Hereſies, and Heretickes: and that they finde thoſe men to ſhift their opinions almoſt every yeere. Of their owne accord they depart aſunder into divers fractions, ſo that they cannot ſtand long. It is as if you ſhould ſet out a company of blind men to runne a race: ſooner would they all

all misse, then any one get to the marke. This Argument, if a prudent Magistrate please to take up his people, loathing so many intricate mazes into which they have beene led, and having made triall of the fraudes of ungratious Apostates, will readily suffer themselves to be reduced into the way.

With this lenity must the first proceedings be layd: unlesse the Heresies be of that nature, that (without perill) they admit no delaies. Such are those of the *Muncerians*, * Anabaptists and of them that rise up against the Magistrate. For these, like sharpe diseases, deny place and opportunity to a slow course of Physicke, and therefore must be represt with a swift and dangerous remedy.

A Caution. Thomas Muncer, the first ring leader of the Anabaptists, he begin at Alstet in Tharing, belonging to the Duke of Saxony. Sleiden. Cō. lib. 5.

Thirdly, Arch-hereticks, and Teachers of Heresies, are to be banisht the Common-wealth, at once, if it may safely be done, but if not, then doe it leasurely and by degrees. There needes no proofe to make this course appeare needfull. For turbulent and boysterous winds being sent packing, that Sea whose very bottome they seemed to lay bare, will of it selfe againe become calme and still: and that Error which hath lost its Protector, will without opposition, put it selfe under mine. Never therefore can those Emperours bee praised enough, who with banishment punished *Arius*, *Nestorius*, *Nigilantius*, and other Heretickes. But yet the Vandals deserve execration, who having gotten together all the Priests and Bishops in *Africa*, ranne upon them with their Horses, or else utterly banisht them unto desert places. There are many faire reasons of expelling such as (being private men) attempt alteration in matters of Religion, albeit the people should hugge them whiles they scatter their poysons. But a Prince may undertake such an enterprize lawfully, and justly, having meanes enough, not to suffer himselfe to come under reproach for so doing. Three mighty Princes of *Germany*; to wit, the *Plaine* Elector, the *Landgrave* of *Hessen*,

The 3. Rule. Roote out the Teachers as fast as may be.

Heſſen, and the Marquis of *Brandenburg*, an Elector alſo, effected a change of the Lutheran Religion, into that of *Calvin*, or as themſelves terme it, the Reformed Religion. And albeit almoſt all their Subjects hated Zuinglianiſme, yet did theſe Princes without any tumult (ſave onely that *Berline* tooke upon him the boldneſſe to be angry) full accompliſh that commutation.

In theſe alterations, theſe things for the moſt part, out of the Hiſtory of the change of Religion in the *Palatinate*, the Act of *Marpurg*, and the Edict of *Brandenburg*, I have obſerved. Firſt, they conceale their purpoſe of altering Religion, and rooting out of Lutheraniſme: not in ſuch manner that the wiſer ſort could be kept hood-winkt, but that the multitude might not tumult. Scondly, by the Art of the Zuinglians, ſome were ſuborned who ſhould crave the exerciſe of the Reformed Religion, and that with many and ſugered words, that the Prince might not be thought to bee of his owne accord inclined to odious novelty, but onely gratiouſly indulgent to their conſciences, and to love and cheriſh the liberty thereof. Facility in a Prince to the prayer of the People uſeth to be extolled, when even in thoſe things which were fitter to bee denyed, hee ſhewes himſelfe exorable. Thirdly, one Church, or ſo, (and not above) was craved by them, that this ſuite might not ſeeme harſh to the multitude, which in the meane time were ſtill to hold many moe, not being over ſollicitous of any. Fourthly, here, notwithſtanding, the jealouſie of the Lutherans oppoſed it ſelfe, becauſe they could not but perceive that, with the Church, the profits and maintenance would bee withdrawne together. Nor was the quicke eyed providence of the States-men ignorant that this would happen. Therefore now they beginne to deviſe of a Conference, and of a Pacification. They aſſemble in the Court, the matter is debated before the Princes Councell: all notaries and witneſſes are denyed them. But this courſe is by no meanes to

bee

be approved: for if a Conference be once appointed, each part ought to have its liberty and all advantages allowed entire, because, if men shall be borne downe by the power of the stronger side, the Victors shall ever be esteemed to have had the worst cause. This was the case of the Arminians in *Holland*: whereas they, who had the oddes of the Princes favour, if they did indeed believe the goodnesse of their cause, ought to have entred the lists upon equall tearmes, and weapons. Fiftly, an Edict was published, that none should cast aspersions upon, or contentiously brawle with one another, nor condemne one another of error; but, by all meanes cherish peace and concord. This Edict of the Princes proved an effectuall Engine to further the intended mutation. For by this meanes it was brought to passe, that no man durst to contradict the Calvinists, Zuinglians, Sacramentarians; no, nor so much as to name them. And now had error made a large step, when it so wrought, that none might dare to discover, and lay it open to view. Notwithstanding, all this, even then did not any man make any stirre, because many of them, who are otherwise more temperate, would easily hold quarrelling and contumelious Sermons in detestation. And for this reason the Prince was not traduced as a Patron of Heresies, but applauded as a lover of peace, especially for that he still permitted the bare and naked Position of the one, and the opposite Tenent of the other, to be freely taught by each party. Sixtly, a Disputation in the Vniversity was appointed, a Calvinist constituted Moderator, who was afterwards ordained Ordinary Professor. Seventhly, in all these proceedings there was no open appearance of carrying in them any designe, of making Zuinglianisme Heire to Lutheranisme; but only this, that peace might be settled: for at that time nothing was desired, but that the Lutherans, reteining all their dignities and revenewes, would vouchsafe to sit in Consistory with the Reformed, and consult together with them, as Brethren,

of Church affaires: which when they refuſed, they were accuſed as proud, contumacious, and diſobedient to authority, and ſeemed to deſerve a diſmiſſion from all, becauſe they deſpiſed their collegues and peace.

All theſe things were hitherto thus carried, that trial might be made what the people would beare. For if any tumult ſhould have beene raiſed, if the Gardians of *John Caſimire*, ſet about him for this very end that hee might not alter Religion, ſhould ſtir themſelves, there was a faire excuſe of all theſe doings at hand. Eightly, when the people of *Heidelberg* petitioned for the continuance of the Lutheran Preachers, the matter was paſſed over in ſilence without anſwer: and in the meane ſpace, care taken that thoſe particular men which the people petitioned for, ſhould be traduced as too furious and heady. The people therefore eaſily let that ſuite fall, onely requeſting that, if thoſe they ſupplicated for, gave diſtaſte, yet at leaſt they might obtaine others more temperate and apt unto peace. For they ſuppoſed the deniall to ſpring onely from ſome offence taken at the men, not out of hatred of Lutheraniſme. Wherfore they ſtill fed themſelves with hope: and whiles hope of obteining liberty by prayers remained, they abſtained from armes, till at length they laid aſide all care of Lutheraniſme, and hope together. Ninthly, when all things now ſeemed ripe and ſafe, the Lutherans were commanded to depart from their Parochiall charge; and all the Churches beſtowed on the Calviniſts. Nor durſt they complaine; for, they that did, were baniſhed. But now turning themſelves to domeſticke cares, they only ſued for a poſthumian and honorary penſion, immunity from Taxes and the like: the Calviniſts in the meane time exceſſively laughing in their ſleeves, to ſee a matter of ſo great bulke and height brought ſo humble, as to put up ſuch meane and abject Petitions. Tenthly, whereas the Auditors (or yonger Schollers) of the Vniverſity were Lutheran, upon them they alſo practiſed with divers Arts. To Stipendaries ſuch as were maintained

tained at the Electors charge, Calviniſme was offered or a diſmiſſion preſented. For the Catechiſme of *Luter*, the Zuinglian was obtruded upon all: ſo as even in a moment an exceeding great alteration happened, as it were without any motion: for the Preachers of the Country changed their opinions with the Prince, in a trice. Eleventhly, in the Huſſian change, I obſerved this alſo, that when the Lutherans, as well Profeſſors in the Vniverſity, as Country Preachers, refuſed to yeeld up their Offices and Dignities, the Prince told them hee wondred at them, ſeeing he had never taken them into his protection, nor given them any new poſſeſſion of their places: for there, the Prince dying, all places and Offices become void, and the power of beſtowing them anew, is in the ſurviver. Twelfely, in *Haſſia* they went on very ſlowly, and by little and little. Nor was all Calviniſme offered them at once; but only a ſmall pittance thereof: as namely, the reviving of the precepts of the Decalogue, and the breaking of the bread at the Communion. Therefore, although at the beginning thoſe of *Marpurg* zealouſly flockt to the Lutheran Preachers (who, as they had heard, were to leave them) that they might receive the Supper: nevertheleſſe afterwards they ſtirred nothing, but by degrees fell off to Calviniſme. And the people much more willingly come on, if at the ſame time they be whiſtled another way: as, to Arminianiſme, * or ſome other Sect that may ſeeme more odious. Thirteenthly, both ſides fell to writing: but that party which was moſt favoured at Court, quickly prevailed. Alſo the wickedneſſe of the Lutherans in their converſation being upon all occaſions made knowne did much advance the cauſe of their Adverſaries. Wherefore they exautorated ſome of them with great diſgrace, even under the Gallowes it ſelfe.

* This ſhort touch is enough to diſcover who ſet the Arminians on work, who foment the quarrell, and whether they tend: not that they hope thereby to fetch over the Miniſters, but onely to breed a diſtraction among the people, who will hereby be more eaſily moulded to their deſignes upon them.

The fourth meanes, which I have ſeene put in execution heretofore, and ſtill kept on foot, is this: namely, that ſuch as are adverſe to the true Religion, be put by their honors, dignities, and publique Offices. Nor is

The 4. Rule. Strip the Followers of Heretiks, of all their dignities.

this unequall, that he who gives impediment to the welfare of the Common-wealth ſhould not be alowed the honors and commodities of it. Men guilty of great crimes are thruſt from their dignities: why then ſhould blaſphemers and contemners of Truth bee admitted thereto?

Such a Law, made *Theodoſius*; and before him, the 3. Sonnes of *Conſtantine*. They ſtript Hereticks of all priviledges granted to Profeſſors of the true Religion. *De Hæret. l. Privilegia.* Frederick *condemned, not only Hereticks themſelves, but all their receivers and abettors: and unles within the ſpace of a yeere, they tendred ſatisfaction, he commanded them to be convicted as infamous. He further enjoynes that they neither be admitted to any publique Offices or conſult. tions, nor alowed any voice in the election of others.* He alſo ads other penalties, as heretofore hath bin obſerved in the Law it ſelfe. The benefits of this device are many and great. For if adverſaries to Religion be ſuffered in places of honour, they will have many pretences alwaies ready to thwart the Prince: they will, without his privity, vex the ſubjects. *For no man that is a Patron of another Religion, is ſo faithfull to his Prince, as he is to others that concur with himſelfe in Religion.* Beſides, the Subjects come on to the truth more ſlowly, when they ſhall behold their diſloialty honored in their companies in error. Thirdly, only the true and Catholique faith gets ground by perſecution, becauſe that alone can erect an expectation of future felicity: but ſuperſtitions, unleſſe in their firſt eruptions, doe diminiſh and vaniſh by withdrawing the profits of thoſe that imbrace them, of how great import this courſe is, ſome German Princes, in the laſt Diet at *Ratiſbone* well apprehended. For they moved that *Cæſar* might chooſe an equall number of Counſellors, in this Court, of either Religion: when as yet themſelves, notwithſtanding, imploy no Catholicks, in theirs; no, nor doe ſuch as are Lutherans admit of Calviniſts, nor theſe, of thoſe.

A Fifth

A Fifth meanes. When the whole body of an Heresy is to be pluckt up by the rootes, and that not by mere power, but by moderation and Art; first of all, let those particular Tenents which heare ill of the Vulgar, and in their very first aspect carry absurdity in them, even to the rude and ignorant, be culled out; and load laid on them. The Calvinists may serve for instance, who to the end they might more easily grind to pouder the credit of the Lutheran faction, often made honorable mention of *Luther* himselfe: and those particulars which they grappled with, they christened by another name, terming them *Flaccians*; *a Sect which even by the Lutherans themselves were accounted the most doltish and frantique men that drew breath. So *Pareus*, who in his heart wisheth all Lutherans had but one neck, professeth notwithstãding, that he medles with none but those violent enemies of truth, the Vbiquitaries. When those of *Vtrecht* practised, in Synods, to grub up *rigid* Calvinisme, they carefully prohibited that which was the chiefe point in it: viz. *That all should beware not to teach those things wherby God may be thought the author of sin.* Wherfore an Orthodox Magistrate, if he would reduce the ancient Religion of a long time given up for dead, to the intent that the naughtinesse even of their opinions, in whom there may seeme to be some more modesty, may be laid open to the bottome, let him especially take order that they may be daily rackt, & carped. For some of them doe with good words cunningly raise and overshadow many things, which, if we consider in the very substance of the matter, admit no pardon. These are to be drawne out to their full length, aggravated to the utmost, that so, by just hatred, they may be discarded. By this sluce all the credit of false Teachers, thus taken in the very Act of a manifest fault, will soone empty it selfe. For the very bare discovery of such superstitions is confutation enough.

The 5. Rule.

Cull out the most odious Tenents, and aggravate them daily in the eares of the people.

* From Flacius Illiricus a Lutheran; but in somethings grosly erring & extremely dissenting frõ the rest of Luthers disciples, if their accusations be just. Vltrajectenses.

The Sixt meanes of reducing piety, and of abolishing error is, to make profit of the quarrels of erring men.

The 6. Rule.

Let the Prince take part with that ſide which is moſt likely to further this purpoſe.

* Arminians, thoſe milde Cattle to the Roman Wolves.

For what Prince might not reduce the Puritanes of *England* into order, if hee would (by force ſufficient) extort from thē an approbation of the Biſhops? And who could not worke as great a Cure upon the Puritans in the Netherlands, if he would declare himſelfe for the milder party,* in the cōtroverſies yet flaming amongſt them? For the variableneſſe of the Princes beliefe, makes thoſe that erewhile took themſelves to be cocksure of the right, now to grow doubtfull which way to take. So that when the conſent of the Prince goes over to the other ſides of them that contend, he overturnes the other part with eaſe, and puts the whole into his power to doe with them as he liſt. Of this the Apoſtles example is inſtead of all, who in that Councell which he found to bee made up of different Sects, adhering to the opinion of the ſtronger faction, was by it held worthy of the white ſtone of abſolution. And hee ſo brought it about, that they hindred by his ſetting on foot their owne particular diſſents, could not joyne to make head againſt the truth. This courſe I would, above all other commend to an Orthodox Prince: for by this meanes he ſhall be able to make as much advantage of the brawles of thoſe that doe erre, as he may expect from the agreement of ſuch as hold the truth, for the ſupplantting of error. It is in this, as in managing of Battles, wherein not only the skill, and ſtoutneſſe of the Generall in Marſhall affaires, but even the overſights & errours of the enemy doe put many faire occaſions of victory into his hands: provided that he have his eyes awake, and doe attend the very moments of opportunity, and be able to apply not only convenient, but ſeaſonable phiſicke to every diſeaſe. Good Diet, and gentle Phyſicke cureth many. When Rigid Calviniſme was heretofore ſet upon by the Lutherans, in the very heat of the fit, the evill was but exaſperated and rendred more fierce, ſo that the violent forcing of it in that paroxiſme, brought much cauſe of repentance to the Aſſailants. Now, the Arminians have of their owne accord

abated

abated of that first rigor, and disbanded the most rigid part of that leaven: they condemne the Calvinists as impious, and in the very Vniversity it selfe, raise persecution against them. In some townes they compel them to accept of banishment, being ready to attempt moe, & more outragious prankes, were they not held in awe by the strenth of the other side. Verily, if the generous prowesse of *Maurice* alone, would but joyne it selfe to the mollified faction, the rigidnesse of the Contraremonstrants would soon wax more gentle, or be broken to pieces.

Iesuites and Arminians hold good intelligence.

Maurice of Nassaw was alone when the Iesuites Book first saw the light.

The seventh meanes is, that all secret conventicles & publique meetings also be strictly forbidden. So *Arcadius* denied the Temple of *Gayna* unto the Arrian falsehood. *Leo* and *Anthemius* the Emperours, forbade the Pagan assemblings for performance of their impious rites. C. t. 11. *Let none presume to adventure to those things so often interdicted to men of the Pagan superstition: Knowing that who ever shall dare so to do, commits a publicke offence*: that is, if I understand him, treason against the weale-publique. *And so farre is it our pleasure that such impieties should be cleane taken away, that albeit the wickednesse be committed in another mans possessions or private house, the owners being privy to it, yet let those possessions or houses be by the most sacred Lawes of the publique Treasury, proscribed. The Masters or Owners, because they wittingly consented to the defiling of their roomes with such outragious wickednesse, for this alone let them, if they be dignified with any title, or office in the warres, punished with losse of their place in the warres, and of their dignity; with proscription also of their estates: if they be private men, and of meane condition, after tortures inflicted on their bodies, let them be assigned to the Mines; or to perpetual banishment.* And before him, Valentinian and Marcianus; *Let no man dare, again to open those Idol-houses now of along time shut up with any intent to worship or adore them: far be it from this age that the honor anciently yeelded to abominable & execrable*

The 7. Rule. Suffer no meetings either private or publique upon any occasion.

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crable Images should be revived; that any impious strangers should be deckt with the Garlands of those Temples, or thinke it equall that even common fires, which might prophane those altars, should be kept off from thence. For incense to be burnt in those places, sacrifices to be slain, wine offered up in goblets there, with any opinion of Religion or devotion, let it be accounted sacriledge.

The 8. Rule. Such as are obstinate, to bee compelled by force.

The eighth meanes is, by the severity of Lawes and punishments, to compel the obstinate to duty. The punishment of violators of Religion is diverse in divers places; yet in every place some is inflicted. And that deservedly and justly: because what is committed against divine Religion redounds to the wronging of all: that which is hurtfull to all, hurteth with perill to the Common-wealth it selfe, and therefore ought by the Common-wealth to be repelled. But when those things are dangerously taught among them whose consciences will not permit them to be quiet, I choose rather to cite and propound that great Doctor of the Church touching this whole matter, then to utter mine owne opinion. First, he shewes that by this course many have been reformed. *Epist.* 50. *For this,* saith he, *hath happened to the Donatists that of old did unto* Daniels *accusers; for as upon those, the Lyons by which they sought to oppresse the innocent; so upon these the Lawes were turned loose: unlesse that, through mercy of Christ, those lawes which seeme to be so severe against them,* doe, in truth, rather make for their good; because by those lawes *many have beene, and daily are made better. Afterwards, being freed from that furious phrensy, they be thankefull for the chastisment. Whom before they hated, now they love; acknowledging that those lawes, how sharpe soever, were to them most wholesome: and by how much in their former madnesse, they did detest them, so much the more thankefull they become upon their recovery. Now they are provoked against the rest; and with the same love together with us, are instant that we should in like manner proceed joyntly, to save others from destruction, with whom themselves were*

Augustin. Bonifacio Comiti de moderate coercendis hæreticis.

were like to have perished. Both the Physician to his franticke Patient, the Father to his untamed child seeme grievous; the one in that he binds him; the other, in that he beats him, although both doe all out of love. And if they should neglect them, and so suffer them to perish, that were rather a false and cruell pitty, then gentlenesse truly so called. For if an Horse and a Mule that have no understanding, with their biting and kicking lay about them to beat off men, by whom, for their cure, their wounds are more roughly handled: yet these men, albeit they be often put into danger by their teeth and heeles, and sometime wounded, give not over those bruit beasts, till by medicinall tortures and paines they have made them whole: how much more ought not, a man of a man, a brother of a brother, to prevent his eternall destruction, be given over, till the corrected party be taught to aprehend how great a benefit was done him, even then when he most cried out of persecution!

But here, let that law ever take place; that he compell out of love, not, out of fury: let him chastise that he may reforme; not take revenge that he may destroy.

He further goes on: *Why therfore should not the Church compell her lost sonnes, seeing they have compelled others to perish? Although even those whom they have not forced, but onely succeeded, if they bee by terrifying, yet wholesome lawes brought backe againe into her bosome, our pious Mother imbraceth with more tender affection, and rejoyceth over them more then over these which she never lost. Pertaines it not to pastorall dilligence, to call backe, even with the terrors of stripes and tortures, those sheepe, who being not violently snatcht from the fold, but by smooth intisements seduced, have strayed from the flocke, and began to be under the possession of strangers; if, being favoured they will needs resist him that seeks to bring them againe to the Fold of Christ?*

Thus, *Augustine*, who notwithstanding, was sometimes of opinion that the Pastors ought not to petition the Emperours, by compulsory commands to chuse the Heresie of the Donatist to cease to be. But afterwards he changed his mind: for to perverse, frozen, and obdurate minds he came to thinke medicinall sharpnesse to be needfull. *Hence*

therefore, saith he, *it is brought to passe, that a religious and pious Emperor, when such causes are brought to his knowledge, should chose rather by his most godly lawes altogether to redresse the error of that impiety, and by terrifying and compulsion to subdue to the unity of the Church those who against Christ bore the Ensigne of Christ; then onely to take away all liberty of outragious breakings out, yet still leaving them loose to error and ruine. Even at this time, when the lawes come into* Africa, *they especially who desired an occasion; or were before, put into feare of the cruelty of those furious Hereticks, or ashamed to offend their owne disciples, presently came over to the Church. Many also, who only by custome drawne downe from their fathes, had beene held in error, never tell now took it into their thoughts, nor would they take paines to enquire or consider how weake a cause that Heresie had to maintaine. But so soone as they began to looke into this, and that they could finde nothing in it worth the enduring so much as now they were like to suffer for it, they became Catholikes with out any difficulty. For now carefullnesse did well become them whom security had made so careless. Many also who were lesse able to discerne the difference of Donatisticall errors from Catholike verity, followed the perswasion and authority of all those precedents thus easily given them: yet so, that when the true Church received into her bosome with joy great troopes of people, an obstinate rabble, with an unhappy stoutnesse of minde, still stuck fast in that plague. And yet even of these, many faining a conversion, communicated: others lay skulking by small companies in corners. But yet the greater part of these, who at first were but counterfeits, by litle and little growing better acquainted with the truth, and hearing the word preached, but especially after conference and disputation by us had with their Bishop at* Carthage, *truly reformed. But in those places where the tumultuous rout, Whom the smaller number, that conceived a better opinion of joyning themselves to the true belivers, could not withstand, prevailed; or, were the multitude, being held under the power of a few of the mightier sort, yeelded conformity to the wrong side, the labour of reducing them proved somewhat the longer.*

The

The ſame father againe, to the letters of *Petilian*. *Petilian* ſaid; *But if it had been lawfull to compel any man by law, even to thoſe things which are good, you your ſelves, miſerable men that you are, ought to have beene by us compelled to the pureſt faith. But, farre be it, farre be it from our conſciences, that we ſhould force any man to our faith.* Auſtin makes anſwer. *No man indeed, is to be compelled to the faith againſt his will: yet obſtinacy is uſed to be chaſtiſed with ſeverity, yea through the mercy of God with the ſcourgings of tribulations. What? becauſe good manners are choſen freely, ſhall not therfore wicked manners be puniſhed with the ſeverity of Law? Howbeit, revenging diſcipline of ill converſation is prepoſterous, where the precedent doctrine of good life is not contemned. If therfore any lawes be framed againſt you, ye are not therby compelled to wel doing, but only prohibited the doing of evill. For no man can doe well, but he that comes to it with freedome and love, which is only found there where the wil comes off freely, & maks choice of the action without conſtraint. And the feare of puniſhments, although it know not the comfort of a good conſcience; yet at laſt it reſtrains evill deſire within the cloyſter of thoughts. Notwithſtanding, who are they that have ordained lawes for repreſſing your raſhneſſe? Be they not they of whom the Apoſtle ſaith, they beare not the ſword in vaine, for they are the Miniſters of God, Revengers to execute wrath upon thoſe that doe evill?*

What then? ſhould a Prince proceeded againſt all, by power and law; and, compell them to the faith? Let him proceed, not againſt all: but yet, for the good of all. If they be few, if without tumult it may be effected, let him by power to take off Hereſies, Sorcerers, and Idolators from being at all. But let the rigor of the lawes be ſlowly drawne out, unleſſe where there is danger of contagion. Let ſuch as be moſt dangerous bee taken away; the reſt, the authority of the Prince will ſoone lead home. For, of theſe, ſhame hold back many; feare, many: but vaine aſſurance that no better way can be ſhewed them, prevailes with moſt to ſtave them off from the truth. Within a few yeeres an hundred thouſands have beene converted to the truth in *France*: in *Germany*, moe. Not one of the German

Princes that have assayed to draw his Subjects on to unity with the Catholiques, hath ever met with any power resisting his decrees in that behalfe made and executed. Onely the Netherlanders broke out into rebellion. But the cause thereof was not Religion alone: nor was that pretended. Their Priviledges and liberty was made the cloake. The Dominion of a forraigne Nation over them, (a thing ever abhorred of ingenious men) and the exaction of tenths stirred up that people to that sedition.*

* Marke this passage from the pen of a Iesuite himselfe.

The received opinion of Politicians otherwise minded, namely, *That men are not to be compelled*, yet remaineth. The ground of their opinion is this; because by that meanes men will still continue as impious in heart as before, adde hypocrisy to their former impiety, and spread their wickednesse the further abroad. So may you make them worshippers of the purple robe, indeed: but never of God. But these men are farre from the marke, and give counsell against, not the safety of Religion alone, but even the peace of the Common wealth. For first, by a wholsome Law they are over-ruled that they shall not doe evill, not sacrifice to the Divell, not spoile Churches, not contemne holy things, not entitle God to their leud practises, not oppugne the truth. And albeit they obey against their wills, yet safer is it that men, so compelled, should offend onely in heart: then breake out into villanies, in deed as well as in will, by being permitted to do as they list, without coactive restraint. It would be in this, as in other cases, wherein the secular lawes deterreth many (who in heart and consent of wil are guilty,) from attempting their purposes and enjoying their lewdnesse projected.

Nor doth a law only take men off from evill; but, brings them, usually, within the Schoole and Chappell of vertue. For it enjoynes things honest and pious, and prohibites the contrary. It commands, I say, things pious; and to doe them in a pious manner, not fained manner. If any man shall play the counterfeit, let him impute that hypocrisie to his owne wicked heart; not to the law. Contumacious offenders are compelled by law to honor the Magistrate;

and

and rightly is it ſo ordained. Nor is the law therefore not to command things honeſt, becauſe an Hypocrite mar es them in the doing; but to admoniſh them to performe willingly what their duty calls upon them to doe. And for the moſt part, when they are brought on leaſurely by power, they ſet about good things in a good manner; and apply their minds to vertue, as well as their bodies, when they ſee that they muſt needes lay their hands to the worke. If it ſo fall out that the obſtinacy of ſome particulars ſhall at firſt, make reſiſtance: yet even thoſe men, by time will be wrought more pliable. As for thoſe who being of tender yeeres, are either not at all, or but newly tainted with evill, a good Law will ſoone cauſe that their riper age ſhall yeeld a ſweet ſavour of goodneſſe. Verily, I have knowne many Children Authors of their Parents converſion, who alſo when they are growne up, and changing the cloake for the gowne, have undertaken either a tribe, or a place of judgement, approve themſelves excellent ſervants to the Common-wealth. This we finde many thouſands in *Germany*, eſpecially in *Bavaria*, *Stiria*, *Carinthia*, the *Netherlands*, to make good before our eyes. If therefore compulſory reformation ſhould doe no good upon old ſtandards in error, yet it renders the younger ſort a Catholique Fry.

The Ninth meanes, and of all the reſt moſt effectuall, is, that ſuch as are in authority doe religiouſly practiſe and maintaine integrity of life, and purity of manners. I promiſed ſomething of the manner of all ſorts of men, at the beginning. Now I adde this advertiſment in particular, that the Reformation of Religion will prove very difficult, and goe on ſlowly; unleſſe the Prelates and Doctors ſhall out-ſhine the whole Common-wealth not onely in eminent innocency, but in reputation alſo and fame of integrity. For, whereas ſuperſtition is ſo maglignant and ſlandering-ripe, that it will detract from the vertue and eſteeme of the holieſt men; with forged crimes traduce the moſt blameleſſe Athanaſiuſſes, by the mouth of calumniating wretches; and with purchaſed per juries knights

The 9. Rule. Let the Prelates and Clergy, be eminently auſtere and blameleſſe in life.

of the Poſt, draw them before Tribunalls as if other mens fault were reaſon ſufficient why they ſhould not finally ſhake hands with their hereſies: who can doubt, but that the wicked prankes of Prieſts made publique, cannot be tolerated without infinite damage to Religion? The filthy life of Clerkes, of Clerkes; I ſay it againe, of Clerkes; I meane evill ones, made, augmented, and ſtill doth uphold the hereſies that are. I have often entred diſputation with Hereticks, or their diſciples: and, after that with a very little labour their Arguments have bin anſwered and retorted upon themſelves, they betake themſelves to aceuſations of our Clergy, and object ſuch things as can neither be denied, nor defended. What therefore ſhall a Common-wealth doe in this caſe? Firſt, let it labour earneſtly that ſuch Biſhops and Prelates be choſen as are chaſt, liberall, ſober, couragious, faithfull diſpencers of Gods law, and ſuch as will doe their utmoſt for reformation of manners. Let the Princes themſelves alſo bring all the power they can to the work, and ſo the cure wil not be difficult. Let a Regular who is either a drunkard, or a whoremonger; let a ſcandalous Pariſh Prieſt, be oppoſed in his wickedneſſe: let another capable of the ſame place and dignity, be ſet up in his room: he that is convicted, let him be caſhiered, and his Biſhoprick let another man take. If the Prelates ſeeke to cloake and diſſemble their vices, and not reforme the ſinnes of their Clergy, let the Vicar of Chriſt grant full power and authority to Kings and Princes to reforme the Clergy it ſelfe, as of late he hath done, to a certaine renowned Prince to the great benefit of his Country. But becauſe I have ſpoken enough of this matter, to wit, the peace of *Germany*, before: and that this place requires the ſame things to be repeated, I chooſe rather to transfer hither the things there ſpoken, then in other words, here, to ſay over the ſame things againe.

In the firſt place, I put downe the reſtitution of Eccleaſticall Diſcipline where it is decaied, and the keeping it ſtill on foote where it is in vigor, as the moſt neceſſary thing, without which, peace can neither be at all procu-

red

red, nor continue long, if it were recovered. The almoſt onely cauſe of all hereſies and perſecutions both ancient and moderne, hath been, the diſſolutneſſe of the Chriſtian Clergy and people. An old ſoare in the Church, and ſtill ſo much breaking out afreſh, that in the whole world it could never yet be any where found to wax ſo decrepit as to die away, nor will ever be perfectly cured. *Our Lord* ſaith St. *Cyprian, would that his family ſhould be tried*, when he ſuffered perſecution to breake in upon it. (he ſpeakes of that, which was under *Decius*, when a peace of 38. yeers in *Africa* had gone before.) *And becauſe a long peace had corrupted that diſcipline which was given us of God, a puniſhment from heaven rouzed againe that faith which had growne ſluggiſh, and, I had almoſt ſaid, which ſlept the ſleep of death. And yet whereas we by our ſinnes deſerved to ſuffer far greater evills, the moſt mercifull Lord ſo moderated all, that all that was done againſt us ſeemed but a triall, rather then a perſecution. Now every man turned his ſtudies only to the encreaſing of his poſſeſſions; and men, forgetting their faith, their former zeale and good works which in the Apoſtles times ſo eminently ſhined, and what conſtantly they ſhould have continued to do, with unſatiable covetouſnes gave themſelves wholy up to the enlarging of wordly pelfe. In the Prieſts there was no devout relion; in inferiours, no ſound faith; in mens actions no mercy; in their manners no diſcipline. In men might be ſeene a diſguiſed beard; in women, a painted beauty: The eies, adulterated from what Gods hand had made them; the haire, coloured into a lying hue. To deceive the ſimple, cunning frands abounded; and treacherous hearts, to circumvent their brethren. They joyning in marriage with Infidels, and proſtituted the members of Chriſt to Pagans. They took liberty not only to ſweare raſhly; but, which is yet more, to breake out into perjury: with proud ſwellings of heart, to contemne thoſe that were ſet over them; with venomed mouthes, to ſpeake evill of them; and with endleſſe hatreds, to rend themſelves in peeces one from another. Many of the Biſhops whom it would have well became to reclaime others by earneſt exhortation, and example, deſpiſing the adminiſtration of holy things, tooke upon them the*

ordering of ſecular affaires: leaving the chaire, forſaking the people committed to their charge, and roameing about in other mens Provinces, they hunted after opportunities of gainefull merchandiſe: the hungry brethren of the Church they ſupplied not, but got as much ſilver into their hands as they could; they pluckt from others their fields by deceitfull baites, and ſought by uſury upon uſury to augment their bankes. Theſe thinges uttered that holy Martyr, touching ſuch as had fallen, euen in an age of Martyrs. The cauſes of our calamities have been yet more grievous: to wit, a greater decay of diſcipline, a mightier domineering of ſinnes, which at length brake out into hereſie, and rebellion. Nor is it to be wondred at: for, without care to keep diſcipline on foote, not onely not the peace of religion, but even religion it ſelfe cannot be held faſt. *Diſcipline is the guardian of hope, the ſtay of faith, the leader of the way to life, the nouriſher and feeder of towardly diſpoſition, the miſtreſſe of vertue; it cauſeth a man to abide in Chriſt, to live unto God, and brings to the poſſeſſion of all celeſtiall promiſes and rewards.* Cyp. *De Diſcip. & hab. virg.* Nothing in theſe daies keeps back the moſt from returning to the ancient religion more then the wicked examples of ſuch as are already in it. For the common people eſteeme of Doctrine by the converſation of ſuch as profeſſe it, nor can they be brought to beleeve it poſſible to learne the doctrine of liberality, chaſtity, modeſty, from them whom they perceive to be ſlaves to their riches, burning in luſts, and even burſting with pride. Doeſt thou wonder why ſtraying ſcules be not brought home? Doeſt thou marvaile why thou laboureſt therein without ſucceſſe? It is thy manner of living that makes them to doubt. Thy faith (if thou have any) is mewed up in thy breaſt: but thy ſinnes are laid open to the view of all, and theſe prevaile more to draw them into hatred of religion; then thy uncertaine faith, to bring them into love with it. Thou promiſeſt the food of Gods Word to ſuch as are hungry, but reacheſt it out unto them with an uncleane and feſtred hand: and ſo thou cauſeſt them to grow jealous: and enemies, to blaſpheme Gods name. Thy ſinne, certainly, is exceeding

ing great before the Lord becauſe thou holdeſt men backe from the ſacrifice of the Lord: from the ſacrifice not of Rams and Bullocks; but, of praiers, of faith, of piety. They are turned away from that God whoſe Miniſters they diſcerne to be defiled with ſo many abominations. By nothing in the world doe Hereſies increaſe more, then by the lewd practiſes of the Clergy, and the ſinnes of the Laity, who do ſo infect their children with their owne vices, that they know not how to turne their hands to any thing that is good. This, very Heretiks themſelves may confirme; who, being convinced by Scriptures and reaſons, betake themſelves to accuſations of the Court of Rome, and of the whole Eccleſiaſticall State. To them I ſhall give anſwer in another place. In the meane time, let them know, that themſelves are no more to be excuſed hereby, then the children of Iſraell, who withdrawing themſelves from the ſacrifice of the Lord by occaſion of the wickedneſſe of *Hophni* and *Phinehas*, fel to worſhiping of *Baalim* and *Aſhtaroth*. Now, I apply my admonition onely to thoſe, who, while they live of the Church, are made fat with the Patrimony of Chriſt, and receive large allowances out of the maintenance of our Lord and General, doe yet by their ſlothfullneſſe, ignorance, drunkenneſſe, filthineſſe, betray his Tents to the enemy; never being any whit affected with the ruine of the ſoules of them that are ready to periſh, but placing all peace of the Church in the wealth of it, and in the quiet enjoying of Prebends. O Good God! *If it be beter for him that offendeth but one of theſe little ones which beleeve in thee, that a milſtone were hanged about his necke, and that he were drowned in the bottome of the ſea:* What mountaines or ſtones may be ſufficient to hang about the necks of ſo many, for the drowning of them, who ſo often ſcandalize not a few little ones alone, but even the whole world; great, and ſmall: little ones that doe beleeve in thee; great ones that they may caſt off, beleeveing: and unbeleevers, that they might not beleeve at all. To all Chriſtians is that ſpoken; *Be yee blameleſſe and harmeleſſe, the Sonnes of God, without rebuke in the*

midſt of a crooked and perverſe nation, among whom, ſhine ye as lights of the world, holding forth the word of life, that I may rejoice in the day of Chriſt. Phil. 2. But to the Biſhops and Prelates it is ſaid: *Be thou an example of the beleevers in word, in converſation, in charity, in faith, in purity.* 1 Tim. 4. And, *in all things ſhew thy ſelfe a patterne of good workes, in doctrine, in integrity, in gravity, ſound words that cannot be condemned.* Tit. 2. And why ſo? he addes the reaſon: *That he that is of the contrary part may be aſhamed, having no evill thing to ſay of you.* The Apoſtles themſelves converted the world, not by the Word alone, but chiefly by their example. And by examples it is that it now falls backe againe unto infidelity: for while men put away conſcience, they make ſhipwrack of faith. Becauſe, in that they live wicked in the ſight of the people, they doe as much as in them lies, murder thoſe of whom they are obſerved to lead ſuch a life. Every one that lives ill in the preſence of them over whom he is ſet, doth what he can to deſtroy them.

What then? will you (may ſome ſay,) proclaime an everlaſting warre againſt all thoſe parts of the Church where the diſcipline of it is caſt aſide? Either warre, or bondage, or utter deſtruction. If mens manners be reformed, abuſes taken away, ſcandalls removed, the warre will be very ſhort, and a ſolid peace ſhall give us entertainment. But if God ſhall be further provoked by our ſinnes, ſuch as erre ſhall be confirmed in their hereſie, thoſe that yet are but wavering and doubtfull ſhall be altogether turned away from the faith, and God will certainely drive out that licentiouſneſſe and laſcivious neſſe (ere he leave us) as in many places he hath already done. If the Biſhops and Prelates, through the wickedneſſe of ſome, be growne peereleſſe, the jealous God will lend the ſtronger Revenger upon them; whereby he may cut off both the wicked and his wickedneſſe together. So the Turkes uſurped *Aſia, Egypt, Greece,* while the inferior Clergy refuſed to obey the Biſhops, and while the Biſhops fell off from the chiefe Paſtor, and their manners exceeded the

wickedneſſe

wickednesse of the very Barbarians themselves. And so we see it for the most part to come to passe, that when sinnes have once attained to the height, all things ruine together: and then are they to be accounted to have come to the height, when they be committed by a publique law, custome, and approbation; or if they come to breake through all power and force of law, and the authority of the Magistrate. Religion will perish in *Europe*, unlesse integrity of conversation become correspondent to the purity of the Religion. What then may some one that both feareth and needeth a reformation, say unto me, doe you thinke needfull to be reformed? Generally, whatever is deformed, and whatsoever may, by any circumstances, become a cause of deformation, although it be not in its owne nature such.

CHAP. XIX.

Other inferiour helpes to reduce the true Religion.

THere are very many things which according to the variety of times and places, wisdome and ingenious love to godlinesse will suggest, as meete to be applied to men in danger of perishing, that they may bee saved. Without admiration of the Mathematicall Sciences, those of *Iapan* are caught: for they delight rather in a prudent unfolding of Morals: many of the Indians, in benificence: The Americans, in Ceremonies and Musicke. All meanes therefore, are to bee attempted for the salvation of men. Since that vigilant Dragon turnes every stone to draw them into destruction. For that Common-wealth is in miserable condition, which aboundeth with people; but such as are running the way of ruine.

In the first place I rang religious and solemne Musicke; because that doth not onely by the sweet modulation and harmony inchant the eare, but much more by the cleare light of the words and sentences tuned to it, instruct the mind, and affect the will with holinesse. The truth, by that sweetnesse making way for it, is most ea- The first meanes, Melodious Musicke.

fily gotten and kept. This appeares by the example of Arch-Hereticks and teachers of like. *Paulus Samosatenus* turned certaine Ecclesiasticall hymnes into obscene and enticing rimes. The Arrians also and the Pelagians, by this shooing-horne of errors, destroyed the Faith and Discipline of the Church. And so farre the audaciousnesse of some proceeded, that they brought Soradicall *songs into the Church. Nor are our Times made so infamous by the multitude and puddle of Sects by any other meanes so much, as by songs that with sweet modulation insinuate heresies, and sound forth the disgrace of the Truth. Thus the Hymnes of *Luther* and *Beza* have slaine more soules, then all their writings and declamations. Why then should not an Orthodox Prince make use of that for curing, which impostors have found out to be a meanes of destroying? These things moved *Austine* of old. lib. 10. Confes. cap. 33. *Oh how much have I wept in hearing of thine hymnes and songs! being vehemently moved by the voyces of thy Church sweetly chaunting, thy words did flow in at my eares, and thy truth was even melted upon mine heart; and from thence, desires after piety burst out into a flame, my teares trickled downe, and then was it well with me by meanes of them.* And afterwards. I flote up and downe betweene the danger of the pleasure, and the experiment of the profit of Musicke. And yet am I rather inclined, not as one uttering an irrevocable conclusion, to approve the custome of singing in the Church, that the more feeble soule may rise up to affect piety by things which recreate and delight the eare.

* So called either from a Poet who was Author of a most filthy Poem, in which hee reckons up all the kindes of Beastly lust; or else from the piperly and Pidler-like setting of them, fitter for a Stage or Alehouse, then for a Church.

Aristotle in his Bookes *De Republica*, gives many rules about Musicke; which yet some have censured as idle, or at least dissentaneous to the gravity of the matter hee had in hand. But certes, *Plato*, the Father of his Commonwealth, and in Government a most skilfull Artist, concurs with *Aristotle*. *Tully* also, *lib.* 2. *de Legib.* speakes to the same effect. *I assent*, saith he, *to Plato, that nothing doth so much worke upon soft & tender minds*, as the variety of notes in singing: of whom it is hard to expresse how great force

force they have upon diſpoſitions differently affected, for it pluckes up the ſpirit of them that be ready to ſinke, and enfeebleth them that be jovially diſpoſed: it both unlooſeth and ſhuts up the minds of men. The keeping to the ancient manner of ſinging was of great uſe to many Cities in *Greece*. They whoſe manners were ſlipt into effeminate wantonneſſe, became altered anſwerable to the alteration of their Muſicke: either as one thinkes, they grew depraved by this inchanting ſweetneſſe, and corrupting Engine; or rather, when for other their vices, their ancient gravity in their Muſicke decayed, there was then way made in their degenerated eares and mindes for this unhappy change to enter. Wherefore that moſt prudent and incomparable learned States-man of *Greece* dreaded much this corrupting of Muſicke: for he denies that the lawes of Muſicke can receive alteration, without a change of the very lawes of the Common-wealth. *Germany* and *France* have taught us as much. For when they perceived mens minds to beginne to flag and to hang in ſuſpence to whether ſide they ſhould joyne themſelves, in ſtead of the ancient Muſicke which was ſweetly grave and a promoter of vertue, a new kinde of Muſicke ſomewhat more looſe and joviall ſtept in, and by the entiſeing ſweetneſſe of it, put thoſe embroidered hereſies into the hands of uncautious minds to quaffe them off with delight. It is therefore now the part of a prudent Phyſitian to give ſuch a reliſh and pleaſing taſt to the truth and holineſſe by ſweetneſſe of harmony excelling that of the other ſide, leſt thoſe notes which are more harſh and unpleaſant, ſhould light upon minds given over to diſſolute delicacy, and receive a refuſall. For this cauſe many learned men have after the example of *David*, *Aſaph*, *Idithon*, adorned many hymnes with Muſicall meaſures; and Biſhops have brought into their Churches holy ſongs to be ſung in the mother tongue. The ſecond helpe.

This remedy is pleaſing, yet not unwholeſome. That which followes is more ſevere, yet neither injuſt nor difficult: *viz.* that before the Bannes of Matrimony bee Let Perſons before marriage, be tyed to yeeld an account of their faith.

publiquely denounced, both the contracted Spouſe and his Bride be ordered and compelled to yeeld an account of their faith. This courſe produceth not a few commodities: for, firſt, they may by this occaſion bee inſtructed and trained up in the truth. By this meanes, beſides, ſome care of Religion is injected into all; and ſo, while they promiſe to continue in the Church, and ever to hold faſt the antient faith, they are by degrees faſtened to the truth, and cannot but love it. Moreover, Heretickes are to be hunted and taken with their owne Arts. It being once mine hap to heare certaine Lutheraine Youths to vant of terrible deſignes upon the Calviniſts, whoſe Prince notwithſtanding having thruſt out *Luther* commanded Zuinglians to be taken into his roome; I was caſt into a wonder that theſe daring ſpirits had not yet driven not all other into that ner. And when I had demanded the reaſon, how they came ſo to fall off from Lutheraniſme in plaine field, the Zuinglian reformation ſtill gayning ground: they returned anſwer that now thoſe Youngſters did frolicke themſelves in the liberty of youth, not much ſetting by the threats of a raging Miniſter; but there would come a time wherein they ſhould finde themſelves under yoke. For when once they begin to aſpire the married eſtate, they muſt then give place to the Conſiſtorian violence, and, together with a wife, bee content to accept of a ſhameleſſe Concubine; to wit, Calviniſme. So hard is the condition of thoſe that marry and are given in marriage among the Hereticks, that ſtill a new infection and ſpreading peſtilence (in hope to beget a new brood of the ſame kind) muſt bee led into the marriage bed. How then can an Orthodox Prince excuſe himſelfe to God, if hee doe not plot a more effectuall meanes of ſaveing ſoules? and, by a publique law, command, that men together with the ſanctity of that Sacrament and individuall nuptiall knot, joyne alſo the truth of ſincere and undefiled religion: eſpecially conſidering that the marriage Covenant is contracted without blemiſh of ſinne, onely among thoſe of the Orthodox faith.

To

To this of Marriage, other things may be adjoyned. Let no Ceremonies, but those of the Catholike Church, approach the Laver of Regeneration. Let none have the honour to be Godfathers; unlesse they, the sincerity of whose faith hath given good proofe of it selfe: Let no man have the honour of Christian buriall; unlesse, together with them, hee hath beene a partaker of the Sacraments of the Church. The third meanes containes many particulars.

If it fall out that wandring soules must be leasurely, and by Art, reclaimed; and, that the Propagators of perverse opinons cannot bee put from the places they once enjoy; then, let an Orthodox Magistrate bring to passe that the instituting, presenting, confirming, and examining of such men bee committed to him. For so they may soone chace away every one that is most apt to doe mischiefe. Some wrangling companions, careless of the controversies on foot, that study onely their owne private affaires, or, the Prince, he may (safely, now and then) set over those Churches: so shall he be able to abate the rage of heresie, and yet not be troubled to remove the unlearned: for by that meanes error will grow into contempt; and for as much as unskilfull men are want to erre often, all constancy in errors will bee taken away. The fourth meanes. Get the bestowing of preferments, of which give some to unworthy men.

Likewise let him nourish the differences of the Teachers of errors: and let him so worke that they may often conferre, and peale upon one another. For, by this meanes, when all shall understand that there is nothing settled and certaine among them, they will easily joyne hands with the truth. For if any man list but to read those scolding Bookes of the Lutherans against the Calvinists; or of the Calvinists against the others, he will verily perswade himselfe that those be not the invectives of one man against another; but rather, the rages and bellowings of Devils against Devils. From these practises, just occasion of alteration, as also of enquiring into the original of so great disorders, will be offered to the Princes that so, if he finde the accusations true, he may chastise the guilty; if false, the accusers. For the truth of errors will shew it selfe in the publique. The fift meanes. Foments the quarrels betweene them that erre.

Many

The laſt meanes.

Many other meanes there be, which prudent loue and care of a neighbour will dictate to a Prince of its owne accord. All thoſe things which draw loue and honourable eſteeme to the Prince, are of uſe to fetch over the people eaſily to imbrace his opinion in matter of Religion. And of this ſort are, his caſing of their ſhoulders of taxes and charges, ſpeedy ſupplies yeelded to any part of his Country ſpoiled by fire or other decaies: proviſion of victuals and other neceſſaries. For hereby it will come to paſſe that what ever they ſuppoſe to be diſtaſtefull to the Prince, they alſo will hold in deteſtation. Theſe things, together with the grace of God and fervent praiers, if a Prince ſhall put into execution, he may, in a very ſhort ſpace wholy root out hereſies, although at the beginning they ſhould ſeeme to over-power the very Lawes and the Prince himſelfe.

Let the Prince ſtudy popularity.

FINIS.

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